

The South African Outlook

FEBRUARY 1, 1955.

CONTENTS

	Page		Page
THE OUTLOOK ..	17	South African Missionary Institutions ..	28
Inter-Racial Conference of Church Leaders ..	21	An African Marriage System ..	30
An Analysis of the Ills Affecting the World and South Africa to-day ..	22	New Books :	
Bantu Girls Show Increasing Eagerness to become Professional Nurses ..	25	<i>Inkuti Punot oolMaasai</i> ..	31
Lovedale Bible School ..	26	<i>Studies in the Book of Lamentations</i> ..	32
		<i>The Face of my Parish</i> ..	32

The South African Outlook

When we live on the principle of doing what we please, we soon are no longer pleased with what we do.

The days are too short even for love : how can there be any time for quarrelling ?

Mrs. Gatty.

* * * *

Townships in the Reserves.

Within a few days of his retiral after forty-two years in the Native Affairs Department, Mr. J. M. S. Brink, Chief Native Commissioner for the Cape south of the Kei, supplied some interesting information about proposals for the formation of residential townships in the Reserves of the Border area. The ultimate pattern which these plans are likely to assume will, presumably, be decided in the light of the report of the Tomlinson Commission on the development of the Reserves, which has not yet been published ; but they have gone as far as indicating where in the Border area the first three of these townships are to be sited—viz. in the Peddie area near Chalumna, in the Komgha district on the Native Trust farm Kwenura, and in the King William's Town district at Mnxesha. Behind this new development lies the recognition of the fact that so many Africans can today no longer be content with life in the Reserves on the old lines ; yet, if they remain there they contribute to the over-crowding which impedes the prospects of those who are well suited to it, and they help to keep them poor. This is how Mr. Brink put it :—

“ There are large numbers of Natives who work in the towns and yet expect to keep a few animals on a small bit

of land in the overcrowded reserves. The intention is to get these people to come off the land and live in Native villages or townships where they will have the right to a plot of land. They will not be able to keep stock or have grazing rights. When they are drawn away from the overstocked areas, the men who are real farmers will be able to devote themselves to full-time farming.

“ We are now in the process of establishing these townships—selecting the sites and surveying them. Contour surveys are sent to Pretoria, where draughtsmen will impose upon them plots, streets, school sites, community areas and so forth. The size of the plots has still to be determined and the Government has still to decide whether the Natives will have freehold title. Whatever the decision on freehold, the aim is that they will get a secure form of title. It is hoped to make the conditions so attractive in the villages and townships that people will go to them. The townships will develop with their own doctors, lawyers, shopkeepers, and tradesmen.

“ It will not be easy. The Natives, being a pastoral people, view things with suspicion, but it seems a natural development. It will be a slow process, taking time and needing much patience.”

How clearly in the closing paragraph is revealed the hard-won insight of the experienced administrator.

* * * *

No Bantu in the Western Province.

We wonder whether the Secretary for Native Affairs realised what an outcry was likely to follow upon his address at the annual meeting of the South African Bureau of Racial Affairs, when he took it upon himself to announce that it is the Government's policy eventually to remove all Natives from the Western Province of the Cape. Judging by his presentation of the situation as he sees it, and also by the general tone of his address as indicated in the press report of it, he has probably been somewhat surprised. In support of his thesis he appeared to be concerned to try and make Coloured flesh creep, and inevitably this has been interpreted by many Coloureds and Africans alike as merely another of the Government's familiar “ divide and rule ” efforts directed against the tendency of the two groups to draw together on account of their common misfortunes. At any rate his anxiety to protect the Coloured people from the competition and sinister influences arising out of the proximity of the Africans does not

toll of them, so that for the most part they are driven into the wild country. Only the impossible character of this terrain has saved them from complete extinction, and might continue to do so for a very long time yet, involving country and people in very heavy burdens. The forces of justice are hard at work and have accomplished a great deal in demonstrating that murder and corruption cannot be tolerated. The situation now calls for the supplementing of the efforts of justice with the persuasions of grace, in order that, if possible, a future may be secured which, while recording unmistakably the necessity for fighting such foulness, will yet be as free as mercy can make it from a legacy of bitterness.

We are told that the Missions, as might be hoped, are on the side of the new offer. It will be most interesting to learn what the loyal Kikuyu and other Africans—who have suffered far more at the hands of the Mau Mau than the Europeans, and who feel the shame of Mau Mau villainess much more keenly—are thinking about it, but we have not yet received any word about that.

* * * *

An admirable Career of Service.

We count it a privilege to add our tribute to the many that have recently been paid to a remarkable woman upon her retirement to private life after thirty-five heroic years. We salute the lady who has so richly earned the honourable title of "The Mother of New Brighton," Sister Dora Nginza. She was born on a farm in the Cradock district, and was one of the early African nurses trained at Lovedale. Appointed at once by the Union Government to be the first health visitor at New Brighton amongst some seven thousand Africans, she had to pioneer her work the hard way and alone. She was given six stretchers to equip a 'hospital' of which she was at once nurse, cook and cleaner, while at the same time visiting the sick people wherever they might be found throughout the township. Her fearlessness, skill, and cheery energy carried her through every danger and difficulty. Presently she had a new hospital with fifteen beds and a day staff of an assistant nurse, a cook, and a messenger-cleaner. When in 1923 the Port Elizabeth Municipality took over New Brighton she became a member of the municipal staff and the foundation member of a staff which today consists of fourteen nurses, eight midwives, a health visitor and two de-verminising nurses. In addition to her professional work she has held the position of chieftainess of urban Africans in the Cape outside the Transkei under the Gaika paramount chief, Archibald Sandile, a post which she retains in her retirement. She remains with her great 'family' at New Brighton, for the Council has granted her her home free of rent for as long as she wishes to occupy it. It will assuredly continue to be a centre of helpfulness.

* * * *

The Octogenarian of Lambarene.

Dr. Albert Schweitzer has been in the limelight of the world's press this past month, because, being what he is—medical missionary, theologian, musician, Christian—he has been celebrating his eightieth birthday. The great cities of the world would doubtless have vied with each other for the honour of feting him in person on that day, but for him there was one place which took precedence over all others, his own Lambarene on the river side in the heart of the primeval forest. And so his anniversary found him there where his influence has been greatest, where his skill and fortitude and devotion have saved so many bodies and brought life to so many hearts. And was it not in the forest, as he has told us, that he received the illumination of spirit that has been the keynote of his life of many-sided service? It was not long after he first came to Africa, as he was moving slowly in a canoe down a steamy, sluggish river, when, in his own words, "there flashed upon my mind, unforeseen and unthought, the phrase Reverence for Life."

* * * *

Sunday School Convention.

The fortieth annual Convention of the South African National Sunday School Association is to be held this year in Johannesburg, the place of meeting being the Technical College in Eloff Street. The dates selected are from the eighth to the eleventh of April, which is the Easter weekend. All Sunday School workers are most heartily invited by the Association to attend. Registration Forms and other information may be obtained from the Secretary at P.O. Box 17, Port Elizabeth.

"THERE SHALL BE NO MORE SEA"

The Sea, the Sea, the wine-dark, crystal deeps,

The boundless billows rolling toward the sand,
Answers the heaven, which o'er her gently weeps,

With all innumerable laughlets bland:
She takes her due and toll of every land

With glad insouciance, lives and treasured store;
Yet she with joy by all the brave is scanned:

O say not that the Sea shall be no more!
The troubled Sea of this world's stress and tears,

That parts from all that's dear on the other side,
Shall be no more; exiles of many years,

No longer prisoned by the roving tide,
We shall be glad, as sailors home at rest,

That it was written, *Mare jam non est.*

—W. A. Norton.

Inter-Racial Conference of Church Leaders

JOHANNESBURG, 7 TO 10 DECEMBER 1954

RESOLUTIONS

THE following resolutions were unanimously adopted by the conference :

1. Realizing the call that we have as Ministers of the Church of Christ, to avow and demonstrate our unity to the world, we, the delegates of the various denominations, hereby declare :

That we recognize and accept one another as brothers in Christ and avow our unity in Him ;

That we, recognizing that our common history and the circumstances in which we find ourselves account for the existence of our various denominations, acknowledge that each seeks to expand and serve the Kingdom of God sincerely and devoutly ;

That we undertake to strive for and to use every opportunity to practise the fellowship of believers to which we are called.

2. The conference recognizes the necessity that exists for the Christian churches to remain in consultation with one another and therefore decides to appoint a continuation committee with a mandate :

- (i) to arrange for consultations between the churches on definite matters or subjects whenever the necessity arises or when so requested by one or more of the churches ;
- (ii) to arrange a conference such as this at least once every three years, circumstances permitting, and to endeavour to obtain the co-operation of all the churches for it ;
- (iii) to consider the establishment of inter-church study groups and, if feasible, to provide the churches with the fruits of such study ;
- (iv) to study the problem of the advisability and feasibility of the provision of pastoral training for men of all denominations at all educational levels ;
- (v) to arrange a discussion with the separatist churches and to take such steps as they deem advisable in this regard.

3. The conference realizes the social and economic needs of the Bantu and Coloured communities and requests the Government to provide from the national income for an extra expenditure of £10,000,000 annually for the social, educational, economic and industrial development of these sections of our South African community.

4. This conference considers that the transfer of Bantu education to the State places a great responsibility on the Church to concentrate on religious education of all young Bantu people and recommends that Sunday-school,

Students Christian Association, and young people's work be strengthened.

5. This conference suggests that throughout South Africa an evangelistic campaign be held at a certain period every year by means of :

- (i) A call to prayer to the different churches and missionary societies in our country to pray for the extension of God's Kingdom in multi-racial South Africa ;
- (ii) Exchange of pulpits ;
- (iii) The wide distribution of Gospel literature ;
- (iv) A campaign against the increase of drinking and heathen practices ;
- (v) Greater emphasis on the preaching of Jesus Christ as the crucified and risen Saviour of all mankind.

6. All believers in our country are kindly and urgently asked to implore God the Holy Spirit for His condescending grace to move the heart of the people to fervent love towards God, a childlike trust in His written Word, and unqualified obedience to the Incarnate Word.

7. The conference calls on all Christian persons to regard and treat every human being with the honour and respect to which we are committed as Christians, and to use every available opportunity to come into real Christian fellowship with one another.

8. This conference respectfully requests the Minister of Native Affairs to have the Tomlinson Commission Report published as soon as possible.

9. The continuation committee is requested to consider the recommendations or practical suggestions made in the addresses, and to bring these to the notice of the various denominations.

10. The continuation committee will as soon as possible arrange a discussion with the steering committee of this conference with a view to getting its support and advice for the execution of any of the tasks entrusted to it.

11. The conference calls upon all church representatives here present to return to their respective churches and urge them to meet the challenge to the churches in the spirit of the consultations that have taken place here.

**Make truth lovely, and do not try to arm her—
mankind will then be far less inclined to contend
with her,**

Joubert.

An Analysis of the Ills Affecting the World and South Africa to-day

By The Bishop of Bloemfontein

(A paper read at the Inter-racial Conference of Church Leaders in Johannesburg last December.)

I WANT to preface my paper with some cautions.

No human being can be an objective, scientific analyst of the world's ills. Not only does he look on the world from one particular, limited point of view, but he is part of the world, bound up inextricably with the ill he diagnoses. For the fundamental ill of the world is sin, that disobedience to the will of God which is the appalling infection of the whole human race; and we are all in it. "There is no distinction: all have sinned and fall short of the glory of God" (Rom. iii. 23). Only God, whose eyes are purer than to behold evil, can know our ills as they really are, as only He can remedy them, through the redemptive power of the eternal Son. Our own self-diagnosis must be biased by selfishness and sin, and must ever be brought to the Light of the Holy Spirit of Christ. In judging the world's evils we judge ourselves.

Next, in this paper, I am asked to assess ills, not to discuss their remedy. In some cases, of course, the remedy may be apparent in the very statement of the ill; but it is not necessary, for this present paper, that I, or any of us, should even have a remedy. Some evils, like cancer, may be beyond our present powers; but it will be of value if we can agree that they are ills.

Nor must it be assumed that if I define an ill, I am thereby laying the blame, and pointing the finger of accusation. For one thing, there are two kinds of ills known to man. There are ills like disease or accident or earthquake, ills that are of outward circumstance; there are ills of the human will, the ills that are sin. Both kinds of ills make up the total of human ill, and contribute to the subject of our analysis. Undoubtedly the greatest part of the ill of the world is due to sin, to the evil of man's heart. But that is not to say that if I denote a particular ill as sin, I am pointing exclusively to this or that set of persons, and saying: "If only they would reform, all would be well."

It is the more important to say this, because I think it would be beyond the wit of any man to discuss the ills of the world without treating of matters which are, or could be said to be, matters of politics. After all, what is government but the art of organizing human society, and what is politics but the discussion and proposition, by individuals and parties, of the methods of organizing society which they consider best? And this is precisely the field in which we are working when we propose for ourselves an analysis of the ills affecting the world and South Africa to-day. Unless my paper were to be quite

unrealistic, it must deal with matters which are the battle-fields of world and South African politicians: for it would be unrealistic to analyse ills except with the intention and hope to be instruments in God's hands for their rectification. But that does not mean at all that if I specify an ill I am specifying either one or another of the remedies proposed to us by political parties, or pointing a deliberate finger of condemnation at them. I cannot help it, of course, if people fit caps on themselves; but my allotted task is diagnosis, and not prescription.

I begin my tale of the world's evils with *Materialism*. "They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator" (Rom. i. 25).

It sometimes seems to me that the greatest apostasy of the Christian world is the way in which it has, since the Reformation, and possibly long before that, progressively denied in its general practice, whatever it may have professed with its lips, the truth proclaimed by our Lord that "Man does not live by bread alone" (Matt. iv. 4) and that "a man's life does not consist in the things he possesses" (Luke xii. 15).

The rapid expansion of the world, the discovery of its material resources, the amazing control of physical forces which man has established, have turned completely topsy-turvy his scale of values. So far from a world whose Ruler and Centre is God, by Whom all things were made, on Whom all things depend, there has been established a world whose ruler and centre is Man, for whom all things exist.

This is true, whether materialism appears in its least respectable form of communism, which denies God entirely, and calls his worship opium, the stuff of dream-worlds, or whether it appears in the form in which it is almost universal in Christendom, a this-worldliness which heaps up more and more material possessions and clings to them,—and *that* is a form in which we are all clothed and hopelessly entangled. Getting on, advancing yourself, being comfortable, more amenities, higher wages for less work, these things have become life for the greater part of Christendom: and that conception of life is fatal not only to the glorifying of God but to the happiness of man, because it is the denial of man's true destiny by any teachings that Jesus Christ ever taught. They can never build up characters for the kingdom of heaven: as often as not they are hindrances to it; they can never be other than

aids, to be used with the gravest care. Have we forgotten the rich young man and our Lord's unceasing warnings of the deceitfulness of possession? I see one of the world's great ills in the feverish passion, in the Western world (which is corrupting in this matter all the rest) for material things.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi. 33). How many of us secretly think that the Lord was Utopian and unrealistic when He said that?

Not that all men achieve the possessions which all alike, rich and poor, desire. One of the world's ills is the great gulf which exists in many parts of the world between the few who possess much and the many who possess little or nothing. This gulf varies considerably in its width or depth. It is very much narrower in England now, than when I was a boy,—and in most Anglo-Saxon countries. It was great in Russia (as it once was in France) before the Revolution, and is great in the countries of the Near and Far East, and is a marked feature of our own country. It has always exhibited historically the same kind of phenomena, determination (generally unsuccessful in the end) of the wealthy and dominant classes to keep what they have at almost any cost, permanent and increasing desire and dissatisfaction among those who have not, and a social gulf between them that prevents them from meeting and understanding each other sufficiently to come to terms. These things are accentuated in our own land by differences of race, language, and colour. One of the great difficulties of our South African society is that over and above those three inevitable distinctions between us, there is an educational and cultural and economic gulf so great that white men rarely meet non-whites who are in mental stature their equals. But wherever landless, propertyless, rightless, dispossessed people have existed, people who do not feel they *belong* to the community, people who have not enough stake in life or society to make anything matter very much (manners, morals, life itself) there agitators flourish, there are seedbeds of social disquiet, as the missionaries of communism know. Communism has succeeded least where a strong and stable middle-class has existed to bridge or fill up the gulf between those who have and those who have not.

I suppose that all of us would agree that communism is one of the world's great evils. Communism as a creed denies the existence of God, and reduces man to an economic animal, whose individuality or personality is to be subservient entirely to social and economic theories. In practice, it has shewn itself to be entirely ruthless and unscrupulous, with regard to no kind of honour or morality. But it is fanatically missionary, and has won to its cause men who were at the outset high-minded men, distressed beyond measure at the sufferings and injustices of their

fellow-men, seeking in it the panacea for human wrongs. Christians who condemn communism are not likely to succeed unless they too begin with that distress and have a missionary fanaticism even greater to bring to men's bodies and souls, to the whole man and to every man, the healing of Jesus Christ.

I have spoken of "not belonging" and not "having a stake." One of the great problems of our modern age is mass production, mass employment, mass thinking, mass emotion, and one of the great ills is that we come more and more to think of men in the mass, and not as individual or personalities; merely classes and categories, or even ingredients in a problem, as with our own familiar phrase "the native problem," "the colour problem," and so on.

There are many reasons for this: population, urbanization, mechanization, world wars of mass extermination. In a mediaeval European village or small township, in a tribe or village of Basutoland or the Transkei, on a Boer farm in earlier days, everybody was known, everybody counted, everybody had a place, everybody belonged; and the sense of belonging is one of the most precious of human possessions. But populations are now enormous and ever increasing. Industry and commerce and rapidity of transport have broken down small, self-contained communities, men and women are engaged in thousands in exactly similar jobs in which they have no interest and which have no interest for them, they are merely 'hands,' 'boys,' 'coolies,' 'the staff.' The home, the tribe, the old patriarchal homestead, the local community, are broken up. Men do not feel that they belong.

The mass employment of men, and the mass destruction of men in the great wars, have cheapened enormously the recognition or value of human personality. We do not think of the men we meet primarily as individual persons, each an individual and marvellous product of the creative mind of God, bearing in some measure (each man of them) God's image, each a brother for whom the Son of God died, each (if a baptized Christian) incorporated with us, a living member, into Christ's Body, "one Bread, one Body" with us; not so do we think of them, but simply as members of a category which we may or may not like: Natives, Rooineks, 'Nats.,' and so on. And where strong colour bars operate to separate classes of mankind from each other as a matter of course, the refusal to treat men as individuals, to recognize their capacity for reason and feeling, fear, hope, desire, love, may become absolute. I have so often been asked by white *children*, when I have played "I spy... a human being" with them, "Bishop, are we to count Natives?" I think we ought to think about that. I think no Christian can account that anything but a very serious ill indeed. And in particular, I would name a colour bar, imposed, as it always is, by people of one colour, one-sidedly, at their own discretion,

will and pleasure, as the cruelest of human ills. For the victims are quite defenceless, and they have no escape. They are branded with what to them must seem a brand of Cain, and indeed is so thought of sometimes even by those who impose the bar, by the sole fact that they were born. Any one of us could have so been born. In fact, of course, colour bars are entangled with all sorts of other things: culture, education, habits, speech. But the cruelty is that a man knows that even if he breaks down all other bars, however much he may qualify himself for human fellowship and friendship, his colour is ineradicable. When that position is extended to the relationship of Christian men, cruelty has become, in my own judgment, sin.

The enormous growth of populations, with the narrowing of respect for individuals, has affected a great deal the art of human organization and government and the relations between those who are under authority and those who are in authority. All over the world have appeared in modern times autocrats and bureaucrats, whose very designation, derived from the Greek word *kratos*, shews that though they may be called ministers and public servants (which are Christian conceptions of authority), they conceive of their own office chiefly as ordering other people about in mass formation. The impersonality of the modern organization of society is very marked indeed.

It is easy to criticize, and the organization of the machinery of a modern state must be a very difficult thing indeed. But it is a modern and most dangerous heresy that states as such are omniscient or omnicompetent, and have the right to rule the bodies and souls of men. Their function is to maintain such sufficient order and peace in a society, that men are able to use their God-given abilities to the fullest degree possible to them and consistent with the similar right of their fellow-men. The fewer regulations imposed upon men consistent with this end, the better: the possession of power to order the lives of others is a most responsible and for many men a most corrupting power. Modern states, sometimes perforce, sometimes foolishly, have given great power of this kind to individuals and have failed to provide the checks necessary upon us mortal and sinful men.

I suppose no analysis of the ills of the world can avoid the subjects which we ourselves find so inflammable, nationalism and racialism. In one sense of course they are not ills at all. That a man should be proud of his origins, his family and nation and race, is a natural and universal human phenomenon. It is part of that necessity of 'belonging' of which I spoke earlier. But this natural pride is so often mixed with other things that are unchristian and evil indeed, exclusiveness, superiority, contempt, fear, and these lead to injustice and hatred. Our fierce modern nationalisms and racialisms certainly cannot stand at the bar of Christ or of Christian history: the

Church called itself *tertium genus*, the third race, and until the rise of the nation-states I do not think racial or colour bars as such were seriously known in Christendom, though there were plenty of squabbles. Our particular problems in this domain were not of course theirs. But one of our great ills in South Africa is that there is in the population an almost universal and inhibiting fear. I do not deny or discuss the grounds for it. But fear is an evil. Fear is unchristian, and a very bad guide to action. It leads inevitably to panic and injustice. One great duty of the Christian Churches of our land is to lead all their peoples from fear to love.

That brings me to the last sad subject of which I have to speak. I have omitted, of course, so many, for the ills of the world make a large canvas. I could speak of the rush and tear of our modern world, the daily and hourly dissemination of news, the fever for amusement and excitement, all of which preclude thought and careful decision, and encourage emotion and haste. How can a Christian not regard as an ill of the world this perpetual movement, this failure to wait upon God! Is this impractical? Have we forgotten the ancient prophets? Have we forgotten the Mahatma Gandhi? Have we forgotten the Christ?

But I would speak last of the ill of the division, the fragmentation, of the Christian Church. I know well enough, of course, the story of this fragmentation; we all do. I know why we are divided, and that our divisions are deep, and that this is an ill much easier to diagnose than remedy.

But I do not think it possible to exaggerate how grievously the Western world is hindered, and the whole world impoverished and endangered, by the spectacle of Christian divisions so rooted that even we ourselves do not notice them. We take them for granted, and we whites have brought to Africans, without very much sense of strangeness and shame, a divided faith, a divided Church, which they have not been slow to fragmentate still further, in the Name of Jesus Christ.

As practising Churchmen, loyal members of our own confessional groups, we live apart, we grow apart, we think apart; all in the Name of Jesus Christ.

And so we have reinforced nationalisms, we have become wedded to national groups, we have encouraged the same thing in Africans. Many desire openly a pan-African Church, not merely as an African expression of the Catholic Faith, but as a primarily racial Church, on its own.

And our witness is incredibly weakened. I do not mean that all Christians would or should say the same thing, even if the Church were visibly one. But, gathered in watertight compartments as we are, we never even share each other's minds or know each other's reasons, still less have a common mind; and we have the spectacle of one

Church making pronouncements in the name of Christ which another would as soon deny, the spectacle that Churches are even identified in the popular mind with this or that political party or theory. And the people, let alone the states, can ignore us all.

I would place the deep divisions of Christendom, and

our feeble, divided witness in the face of materialism, of Mohammedanism, of Communism, of racialism, as the greatest of the ills of the modern world. They must on any view be negations of the mind of Christ, caricatures of the will of God for His Church. I do not blame; I do not propose remedies; I do placard them as monstrous ills.

Bantu Girls Show Increasing Eagerness to Become Professional Nurses

By Margaret Gush

IN spite of tribal prejudices, Bantu girls, year by year, are becoming increasingly keen to become professional nurses. (The uneducated African does not approve of young, unmarried girls taking up nursing: by so doing, they lose caste in his eyes.) This bias was shared by many Europeans but from a different reason: they did not think that Bantu women would make competent nurses. Now, happily, this judgment, in the case of European opinion, is being reversed, and it is to the credit of the Bantu nurse that she has established herself as being efficient and reliable, enthusiastic and hard-working.

The honour of being the first non-European to be registered as a nurse in South Africa goes to Nurse Cecilia Makiwane, a Bantu girl, who was awarded her certificate in 1907 after qualifying at a mission hospital in Lovedale. Nurse Makiwane and another probationer owe their success to Dr. Neil Macvicar and to Miss Mary Balmer who so ably supported him in this pilot project. (Miss Balmer was the matron of the hospital which Dr. Macvicar supervised). They had, of course, much in the way of obstacles to overcome, but, being people of character and determination, they eventually overcame all obstacles.

The lead set by the Lovedale hospital was followed by other mission hospitals. The first training school was established in Durban: later midwives were also trained there. A nursing home in Cape Town was the first midwifery training school for Coloured girls, and in 1929 a registered training school was opened in Johannesburg. Government hospitals then began to follow the excellent example set by the mission hospitals, and opened large training schools for non-European nurses.

As the non-European nurse progressed in her profession, it was found necessary to help her in her development, and their own Trained Nurses' Association came into being in 1932, and was linked up with the South African Trained Nurses' Association.

The various branches of social services have opened up grand avenues of opportunity for the non-European nurse to help suffering humanity. Some qualify as health visitors and school nurses among the non-European population. Others have worked themselves up to be ward

sisters in their hospitals and to take charge of non-European hospitals and clinics in the rural areas. How delighted Dr. Macvicar and Miss Balmer would be to know that a nurse from their hospital has gone overseas to train as a tutor sister! Last year, for the first time, non-European nurses are being initiated into the fascinating study of radiography.

How encouraging it is to note how the non-European nurse is doing credit to a profession that, since the days of Florence Nightingale, has won the respect of men and women throughout the world!

It is the desire of the National Council for the Care of Cripples in South Africa to have a course of orthopaedic nursing for non-European nurses, and negotiations are on foot. There is certainly a great need for them for there are over 62,000 cripples in South Africa, and alas! a very large majority of these non-Europeans since malnutrition and living in slum conditions—as many of these poor souls are compelled to do—breeds many diseases that bring crippling to limbs that were sound and well-formed at birth.

The National Council, as will be seen by the preceding paragraph, is eager to extend orthopaedic work into every field, an ambition that every far-thinking man and woman will appreciate to the full, particularly those who are crippled or whose children are the victims of disease or accident or were born with useless, or almost useless twisted limbs. Funds are needed to keep the National Council on the firm foundation on which it has steadily built—since Lord Nuffield's handsome gift was made to South Africa in 1937, to establish interest in orthopaedic work in this country, for all races. It is on the Council's Easter Stamp Campaign that it depends in the main for its support. The Campaign begins this season on March 1st and continues for several weeks. Easter Stamps, gay little squares of goodwill, will be sold at post offices, schools, on the streets and in many of the big shops who provide tables specially for this purpose, eager to help the cause. The stamps are sold in booklets of a dozen and cost one shilling. Patriotically-minded South Africans, realising what the Council is doing for the health of their country, will give and give generously.

Lovedale Bible School

ANNUAL REPORT 1954

1. TRAINING COURSES IN EVANGELISM

(a) *Evangelists' Course.*

(i) *The Students.* After negotiating with sixty-nine men, the number of students that eventually undertook the course from February to June was twenty-five. Four of them were taking a third course and three were attending a course for the second time. In keeping with the tradition of the Bible School students came from various denominations as follows:—

Methodist Church of South Africa	— 10
Bantu Presbyterian Church	— 8
Presbyterian Church of South Africa	5
Congregational Union	— 1
Order of Ethiopia	— 1

The standard of schooling that the students had reached in their youth ranged from Std. I to matriculation but as their ages ranged from 23 to 59 years, experience of life levelled up standards of attainment fairly well.

The Methodist Church continues to send its men for one course only. The Bantu Presbyterian Church has decided to send its evangelists for one course in the first place and if any prove capable of benefiting by further training, they are sent for further courses up to three. The Presbyterian Church of South Africa has undertaken to train more evangelists and is sending them to the Bible School for three courses. In recent years the sects have not been sending us students because they have to pay the full cost of training, viz. £30 for the course. We have only had two such students since 1950 and they paid their fees privately. It seems that some concession in lowering fees is worthy of consideration.

(ii) *The Course.* It has been a joy to have some men completing their full training as evangelists after three courses at the Bible School. This block system of three five-month courses at the Bible School with two intervening practice periods of seven months in the church, combines class teaching, devotional fellowship and probation in a way that seems most convenient for the churches that are co-operating in the project at the Bible School.

The 1954 timetable followed course A, which made it possible for all the students to be taught, with the aid of an interpreter, at the same time. The provision of duplicated notes enabled the more capable students to make a more intensive study of the subjects and provided the slower ones with material they could work through at their own pace at home. The burden of providing these notes in English and Xhosa was relieved by the appreciation of the students. They were at least relieved of copying in

one language what the teacher would have had to write on the board in two languages. A supply of these notes with stencils, has been stored for use when course A is followed again in 1957. This seems one way of overcoming the lack of text books that are available in both English and Xhosa. Rev. J. J. R. Jolobe assisted much with translations and conducted two classes a week. Outside the classroom there was the usual happy fellowship of prayer and manual work, the visiting in the hospitals and the preaching in the villages.

(b) *The Biblewomen's Course*

(i) *The Women.* Seven Methodist Biblewomen and five women workers from the Bantu Presbyterian Church attended the Women's course in Evangelism, which was conducted by the Head from August to November. Three ex-students among the women helped with the organisation of the activities of the course and assisted with the teaching of two women who had only passed Std. II and Std. III. The others had all passed Std. V or higher classes. Two were ex-teachers.

(ii) *The Course.* The course included a study of Women of the Bible, St. Mark's Gospel, Writers of the New Testament, Sunday School Organisation, Club Work and Manual Work. As part of their manual work they re-made the mattresses that were ruined by the October 1953 floods. The hospitals and local Women's Associations were visited each week and Sunday School conducted on Sundays for the children in the orthopaedic wards of the Lovedale hospitals.

Rev. J. J. R. Jolobe conducted two classes a week with the women. After her illness Miss Morrison also assisted and while the Head was at the Assembly, Rev. D. W. Semple stood by. A weekly sewing class was conducted by Mrs. G. O. Lloyd.

(c) *Comment on Courses.*

The men's course and the women's course are discussed in the report of the research team of the International Missionary Council which visited the Bible School in July 1953 as part of its tour through Southern Africa. The report indicates that the lack of staff makes an adequate training for full-time evangelists scarcely satisfactory and that the training of the lay-worker, as distinct from the full-time evangelist, is being lost sight of although that was the original purpose of the Bible School. It recommends that the scope of the activities of the Bible School be reviewed in the light of this observation.

(d) *Correspondence Course.*

This course has been in the doldrums. The student who was due to complete the course with one residential

course has not turned up. Another has passed away and others have lost interest. There is one keen student left and one student has applied for enrolment in 1955.

After trying this course for ten years, the opinion is forced on one that it is hardly worthwhile all the trouble of typing lessons and marking essays and tests. The time used on this work could be much more profitably used in providing notes for students who attend the residential courses. It could be continued if the Head had some assistance with the clerical work at the Bible School. It is recommended that the correspondence course be abandoned on account of the lack of staff.

2. FIELD WORK

As the lady tutor has continued to act as lady superintendent of the Girls' Boarding Department at Lovedale Institution during 1954, and the Head had the pleasure of conducting the women's course, no field work was done in 1954.

3. PUBLICATIONS

(a) *The Preacher's Help*. The *Preacher's Help* was sent out monthly in English and five vernacular languages. The sermon outlines have included messages for Palm Sunday, Resurrection Sunday, Pentecost, New Year, a Christmas Service of Carols and Readings and messages on some of the Parables of Jesus. A new feature has been an arrangement of Comments on St. John's Gospel for Group Leaders conducting a reading of the gospel. There have also been Notes on How to use the Sermon Outline. The Daily Bible readings selected by the International Bible Reading Association and arranged by the South African National Sunday School Association were published monthly.

The circulation of the *Preacher's Help* at the end of the year was as follows:—English—750, Xhosa—538, Sotho—400, Cizezuru—386, Xitsonga—385, Zulu—300, a total of 2,759 copies. This total represents a drop of 800 copies during the year. This is accounted for by the pruning of the mailing list of all subscribers more than one year in arrears and by some missions, like the Witwatersrand Presbyterian Mission, undertaking their own publication. Some Anglican missions have been affected by the Bantu Education Act to such an extent that they have cancelled their orders for the *Preacher's Help*. In S. Rhodesia the publication of the Daily Bible Readings in Shona is supplanting the Cizezuru *Preacher's Help*.

(b) *Booklets*. The booklet of sermon outlines on The Seven Words on the Cross, published in Xhosa under the title *Amazwi asiXhenxe*, was published before Easter 1954 and the first edition of 1,000 copies was sold by June. A second edition was published in November.

A second Xhosa booklet of sermon outlines on the Lord's Prayer was entitled *Bawo wethu* and published in November 1954.

(c) *Quarterly Letters*. A general news letter about the Bible School has been sent quarterly to ex-students in English and Xhosa and we have been able to advertise our courses widely by this means. To measure the effectiveness of this letter, a questionnaire about the work of evangelists and Bible women has been sent out with the December letter.

4. GENERAL

(a) *Repairs and Maintenance*. We have had the builders with us throughout the year trying to catch up on the repair work on the outside of our buildings, that would have been done during the past years if the money had been available. Much re-plastering has been necessary and all the buildings excepting the four huts that were flooded in October 1953, have been colour-washed outside. A second R.O.E.C. lavatory has been built and the municipal water laid on to the lady tutor's house. This work has not included the painting of the woodwork which has been done by the Bible School workmen. The boundary fences that were broken by the flood, were also redrawn. All this work has cost over £500.

The roofs require painting, the inside of the buildings need a colour-wash after the cracks have been grouted and a third R.O.E.C. lavatory is required. The servant's hut at the African tutor's house needs re-thatching. The grounds need a general clean-up and the roads should be re-surfaced with gravel. We have tried our best with builder's rubble. The four huts that were flooded need re-plastering entirely.

(b) *Financial Position*. The contributing churches have once again supported the work at the Bible School. Although the lady tutor has not served the Bible School, the grant for her salary has been paid into Bible School funds. We have also been able to let the lady tutor's house. Over against these non-recurring items of income, we have had the heavy repairs bill and the increased cost of fuel. Wood has doubled in price and coal has been unobtainable. It would be wise to instal an anthracite burning stove despite the heavy initial expense.

The motor car has been kept on the road with as small a repairs bill as possible.

As a result of our heavy expenditure on repairs, our overdraft at the bank has not altered appreciably either way.

(c) *Bursaries*. The sums of £200 from the Church of Scotland and £25 from the Methodist Church of South Africa were paid out in bursaries to the students of the Bantu Presbyterian Church and the Methodist Church of South Africa respectively. The students of the Presbyterian Church of South Africa and the Congregational Union also received bursaries to cover their fees, books and travelling.

(d) *Staff.* At the end of this year the Head of the Bible School looks back on ten years of happy fellowship and service at the Bible School.

G. OWEN LLOYD.

South African Missionary Institutions

ADAMS' COLLEGE

(In 1953 theological and missionary students of four communions, and of Afrikaans, German and English-speaking traditions, in the Department of Divinity of Rhodes University, Grahamstown, prepared a series of essays on "Some South African Missionary Institutions." It was our privilege to receive a copy of the essays, and it is our purpose to print some of them in our columns. We acknowledge the permission given to us by Prof. N. H. G. Robinson, who has succeeded Prof. Horton Davies, under whom the essays were prepared. Editor, "South African Outlook.")

Dr. Adams. In the year 1836, Dr. Newton Adams, a medical missionary of the American Board Mission, arrived in Natal to do mission work. After paying his respects to Dingaan and receiving a qualified consent to begin missionary work, he went to Umlazi and there began work as doctor, preacher and teacher. Due to the wars between the Zulus and the settlers, conditions were unfavourable to the work, so in May 1838, he returned to the Cape. In a few years time, when things had become quieter, Adams returned to his station at Umlazi, where the premises had been looted during the wars. In 1847, he moved to Amanzimtoti and opened a new field of service there. The exacting nature of his tasks was too much for him, and he died at his post in 1851 at the early age of forty-seven.

Founding the College. So as not to lose the benefits of the work that Dr. Adams had done, the American Board sent the Rev. Rood to Amanzimtoti in 1853, with the express object of opening a school. Consequently 1853 is the date usually associated with the founding of Adams College. So the institute was not actually founded by Dr. Adams, even though it rightly bears his name, as the person who started the work.

The Early Days. When the Amanzimtoti Institute was founded in 1853, there were only nine pupils on the roll. It was the object of the institute to train young Africans for the work of the Ministry. Dr. David Rood was its principal and its sole teacher at that time. The first period of the life of the institute was brief and unsettled; in fact it could hardly be regarded as an institution yet, because it shifted its geographical position from Amanzimtoti to Umtwalumi and then to Esidumbeni in order to divide the work between widely separated missionaries, all of whom had the pastoral care of large districts. But the institution was finally established in Amanzimtoti in 1865 with a

grant of £100 from the government, and a further £100 from the people in Durban.

Progress. During the terms of office of such Principals as the Revs. Rood, Ireland and Goodenough, the College not only survived, but took firm root. In the earlier years the school did not assume its full importance as an advanced educational institution, despite the fact that at different times attempts were made to start classes in algebra, geometry, physics and chemistry. The policy of the school was, for the time being, mainly that of winning students to the Christian life and giving them an elementary education. The greatest period of progress, however, was ushered in with the coming of the Rev. Albert LeRoy as Principal in 1901. His spell as Principal was the long one of twenty-five years, and in this length of time he assisted the College to develop in a way that can only be shown in a series of contrasts.

In 1901 there was only one European academic teacher besides Mr. and Mrs. LeRoy, and this teacher held only the ordinary teacher's certificate. As late as 1905 there were only three African teachers with such certificates. By the year 1935, there were fifteen Europeans and sixteen African teachers on the staff. In 1901 the average enrolment was forty-one students, while in 1926 there were over 200. In 1901 there were less than ten students above Standard VI, while in 1926 nearly all the students were above Standard VI. In 1904 no previous education was required for entry into the College, but in 1935 Standard VII was the lowest taught. This meant that the teachers could spend their time on more important matters, rather than on primary education. In 1910 the teachers' training department was only just opened and not yet recognised by the Government while in 1935 it was presenting a fully-recognised Teacher Training Course and was training teachers for all parts of South Africa.

A change in attitude towards social relations between boys and girls is also worth noting. When the girls' department was first established its premises were fenced with an 8ft. barbed wire fence with locked gates. A telephone connected it with the principal's office, so that young men's claims to have been given permission to call on their "sisters" could be checked before they were allowed a half hour's conversation on the verandah under the watchful eye of the matron.

Building Extensions. During this period of the life of the institution wonderful material improvements were

also made. These are all the more note-worthy when we remember the small financial resources of the institution. A new house was erected for the principal and the old house absorbed into Jubilee Hall. Two other staff residences were built, as well as a domestic science building, the Crane and Curtis cottages for girl students, the Mary Lyon residence for staff, the assembly and dining hall and a number of smaller cottages. In addition to this some of the older buildings.

The Industrial Department. Quite apart from the fact of making these additions to the College, the industrial department deserves special mention. In 1911 it came under the direction of Dr. K. R. Brueckner—who after forty years of service is still today an active missionary. He brought to this department a wealth of professional ability and has made of it an increasingly effective educational force. This department has at times offered as subjects, tailoring, leather-work, weaving, cabinet-making and agriculture. Today it concentrates on a class of apprentices who are given a thorough training in carpentry and building. The printing shop does a considerable amount of job-printing for the mission.

History to 1940. Since LeRoy's day further educational developments have taken place. For instance, in 1927 a post-Junior Certificate course was opened, while in 1930 the first Matriculation course was begun. In 1934 the American Board took the unusual step of appointing as principal Dr. Edgar H. Brookes, a member of the Church of the Province. This was the first time that the Board had appointed to the principalship a man who was different from his predecessors in religious denomination and nationality. Under his leadership the College went from strength to strength and the student body rose to almost 500, with a corresponding increase in staff. More buildings of a higher standard were provided to keep pace with this increase. Further educational improvements were also forthcoming. For instance, in 1937 a special music course was instituted, and in 1938 a post-Matriculation course for teachers was provided. Both of these have, unfortunately, since lapsed.

Adams College Incorporated. In 1940 an important event in the life of the institution took place when the American board decided to hand over the College, lock stock and barrel to a Board of Governors, the majority of whose members were South African and of various religious persuasions. Dr. Brookes gathered a substantial body of progressive and liberal Natalians to share this new managerial venture. The College now came under the trusteeship of a new body called Adams College Incorporated. This is remarkable when we remember that it took place in the midst of the last war.

Particular features of Adams College. In order to safeguard the Christian background and aims of the College, in the forefront of the new constitution of the College the following clause was inserted as the basis of its work: "The main and paramount object for which the Association is established is to acquire control of Adams College in order thereby to maintain and thereafter continue the same in perpetuity as a Christian educational institution for the Bantu people of South Africa and adjacent territories....." Despite the resignation of Dr. Brookes in 1945 to go to a wider field of service, and notwithstanding the strikes, fires and other signs of student unrest that have been seen recently, this object of the College has been carried out faithfully.

Adams College was the first college to give responsible posts in their High School and Training College to promising African teachers. As far back as 1925 an African was appointed as Head Master of the High School. This was the first African Boarding School in Natal to admit both boys and girls. It did this in 1910.

Another feature of this College is the tendency to grant a large measure of freedom and responsibility to its students. Consequently, its discipline is more "co-operative" than "authoritarian," while student activities are in a large measure student-organised. To learn by doing and from experience has ever been a feature of student life at Adams. This policy has its dangers, but it also has much to commend it.

A noteworthy function of the College is the annual exchange of visits with European schools. Every year a selected number of students from Michaelhouse come to Adams College, not only to see the College, but to attend classes and share the life of the students as much as possible. The College also provides facilities during the winter vacation, for special additional studies for the non-European section of Natal University.

Conclusion. Adams College is making a valuable contribution to South Africa in its peculiar emphases. In the first place it is training an indigenous African ministry for this country and this is a sufficient reason for the existence of any institution. In the second place, it is disseminating knowledge among the African people who are better equipped thereby to take their place as citizens of South Africa. Thirdly it is developing a sense of responsibility and initiative among the African peoples of the land, and finally it is striving to break down the wall barrier of prejudice between the African and European in this country. One can only applaud the efforts of such an institution and pray that its labours will continue and in due time bear fruit.

An African Marriage System

DR. Holleman* has done us a great service by producing the first adequate account—adequate as regards both matter and form—of the Shona family and marriage system. However appreciative we are of the pioneering efforts of Posselt, Bullock and other early Rhodesian observers, his book leaves no doubt about the superiority of a detailed, systematic investigation by a professional anthropologist.

The Shona culture is sufficiently distinctive to be described as a "complex," significantly different from other Southern Bantu complexes such as the Nguni and Sotho. We now realize that few students have in the past fully appreciated the nature of the distinctive features, such as the method of ranking lineages connected by marriage, and the position of widows within the deceased husband's group.

In addition to stating the rules governing these matters, marriage, divorce and kindred topics, Dr. Holleman describes their operation, often by means of brief summaries of cases decided in tribal courts, and attempts an explanation of the rules in terms of purpose or function. His book could be described as a sociological interpretation of legal arrangements, rather than a legal analysis of social situations.

Explanations of social facts in terms of origins or purpose are usually difficult to establish, and I do not always find Dr. Holleman's theories convincing, or even useful for understanding the law. Thus, I am puzzled by the assertion that *kuswarira* (the pledging of girls in marriage in settlement of debt) is a "natural phenomenon" in a society where there is no clear distinction between the organic (procreative) and economic aspects of life. . . . A man has to marry off his daughters in order to procure the cattle with which to provide wives for his sons, and to sustain the life of his family and lineage. . . . Cattle and females, and cattle and food, are in a sense interchangeable values in Shona life, as they are essential for the ultimate and dominant purpose of life, procreation." (p. 116).

Is this a biological interpretation of Life? In the case of the Shona, it seems to rest on no more secure a base than the practice of exchanging cattle both for wives and food, and in necessity, of pledging girls as security against a loan of food. Why should we regard such pledging as "natural," when it is not a universal feature of *lobola* marriages among the Bantu?

Causal explanations of social rules, convincing as they are when framed in terms of a single society, seldom appear valid when applied to a number of societies. Consider, for example, the claim that the method of ranking

lineage groups is "the result of the *kurovora* system in which the females of a lineage, when they marry, provide the cattle with which wives are obtained to produce agnatic children. Being the essential instrument in this vital process, the cattle-providing females of a wife-receiving lineage are placed in a position of superiority in relation to the female element of wife-providing lineages" (p. 39). If this were the true explanation, why does it not hold good in other tribes which also exchange cattle for wives?

Elsewhere, explanations are couched in terms of a specific Shona psychology, as in the following passages:

"Thus, through a curious mental twist not uncommon in the practice of Shona law, the unlawful incident (i.e. seduction), though still retaining some of its penal element, may become linked with the subsequent marriage agreement, and the pregnancy is then regarded as a natural, though premature, 'consequence' of a valid marriage" (p. 91).

The exchange of tokens (or payments) during marriage negotiations "is essentially due to the particular disposition of the Shona mind to express itself in terms of a concrete action or by means of a tangible token, rather than by abstract words or formulae." (p. 135).

What, however, is "curious" about a rule—found also in the South African common law—that an illegitimate child will be legitimated by the subsequent marriage of its parents, provided they might have legally married at the time of its birth? As for the second reference, the use of tokens might be held to arise from the desire to obtain evidence of an agreement, rather than from a particular mental disposition. In this connection, the European marriage is established, not as Dr. Holleman claims, by reason of an "abstract consensus of the individuals to accept one another as husband and wife" (p. 137), but by a ceremony before a marriage officer, the transfer of a "concrete thing" (the ring), and—the essential element—the signing of a register.

These are perhaps minor criticisms of wording. On the other hand, the statements complained of suggest a belief in a causal link between "race" and culture, which may be the source of Dr. Holleman's strong disapproval of legislative attempts to reform Shona law. This is an important issue, and calls for a more detailed examination.

The statutory changes follow the pattern of the sections in the Natal Code dealing with marriage and divorce. Customary marriages are valid only if solemnized and registered in terms of the Act; the registering officer must be satisfied that the bride freely and voluntarily consents; betrothals of girls under the marriageable age (twelve years) are prohibited: agreements to pay marriage consideration are enforceable in court only to the upper limit

* O. U. P. Pp. 401, 42 s.

of £20; tribal courts have no jurisdiction in bride-wealth cases; and marriages can be dissolved only by a competent court. These are provisions which, many competent observers believe, should long ago have been adopted in the Union.

If law is what the courts enforce, these innovations must be regarded as forming part of Shona law, whether the people like them or not. Dr. Holleman, however, argues that "registration or non-registration in no way affects the validity of the marriage in Shona law" (p. 144), and that administrative authorization of a marriage, where the woman's guardian unreasonably refuses consent, "is of no consequence as far as a valid Shona marriage is concerned" (p. 76). On the ground of merit, he claims that "the Administration has sacrificed a vital aspect of customary law for the sake of administrative convenience" (p. 370).

He does not explain his point of view systematically or at length, but it seems to stem from a conviction that tribal values should be preserved, that group solidarity and patriarchal discipline are to be preferred to individual freedom, and that the original law can be relied on to maintain the culture without European intervention. He acknowledges the occurrence of many changes in the culture, such as those caused by absorption in a money economy, but these do not shake his confidence in the survival of Shona law.

The question whether the law stands in need of reform or not may be examined in relation to the issue of the voluntary character of marriage. Dr. Holleman claims that forced marriages are rare, and that the statutory safeguards are no more of a deterrent than the customary arrangements. One passage, however, suggests that this is so only because women usually acquiesce in the choice made for them:

"A Shona woman's principal aim and expectation in connexion with marriage are children, physical satisfaction and a sense of security. And as long as the prospective husband is physically potent, and a considerate, hard-working and respectable person, many women will have little objection to marrying him if their families so desire, even if they prefer some other man" (p. 119).

Such acquiescence is not freedom of choice. Women may be expected to become less passive as the traditional pressures relax under the new conditions which Dr. Holleman describes: the influence of the administration and the missionaries, the growing individualistic outlook of the younger generations, and wage earning.

There is no quantitative estimate of the frequency of forced marriages, but Dr. Holleman's material suggests that it is less uncommon than he claims. Brief references to the relevant passages follow:

(1) Elopement, "the most popular prelude to marriage" (p. 113) is in the first place the means by which young people force parents to consent to their marriage. But the girl's father may force her, after elopement, to give up her lover and marry another man of his choice (p. 81).

(2) Credit marriages, which are often coupled with child betrothal, "undoubtedly caused misery and unhappiness to a number of brides who felt it their duty to submit to the arrangements made by their parents" (p. 118).

(3) A man who forces his affianced bride to have intercourse with him against her wish does not commit rape according to Shona law "since he has obtained such consent as is necessary in Shona law, that is, from the girl's father" (p. 152).

(4) If a husband fails to complete the payment of the bride wealth for which he is liable, his wife's father may take her back and marry her to another suitor who is able to deliver a full bride wealth without delay (p. 268).

(5) Wives who desert their husbands (either for a lover, or to offer themselves in marriage at the village of an acquaintance) are "usually youthful wives married to elderly husbands under a *zwarira* (credit marriage) agreement" (p. 288).

On Dr. Holleman's own showing, the traditional rules are not effective in preventing forced marriages. South African experience would lead us to doubt whether they will continue to be effective in other directions as well, such as the stabilization of the family and the preventing of loose, temporary unions. If the concept of individual freedom in marriage is valid, in terms of ethical or functional values, also for the Shona, a strong *prima facie* case exists in favour of reform. Whatever conclusion we reach, we can hardly justify an *a priori* assumption that tribal laws are sacrosanct or in any way more immune than other systems of law.

H. J. SIMONS

New Books

Inkuti Punot oo lMaasai, by J. T. O. Mpaayei, ed. by A. N. Tucker (Oxford University Press, pp. xi + 74, 1954, 4/6).

This is No. 3 of the series of Annotated African Texts, published by the School of Oriental and African Studies. The first two, edited by Guy Atkins were texts in Maanja and Cewa, both Bantu languages of the Nyasaland area. Maasai is a Nilo-Hamitic African language, spoken by a quondam warlike tribe originally inhabiting a large part of the highlands of Kenya and the lowland plains well into Tanganyika territory: to-day they are confined to the low-

lands in the main. The Maasai (usually recorded as "Masai") are a very independent people, shewing strong aversion from civilization, education and Christianizing; they maintain their original heathen customs and life as far as possible under conditions of European administration.

These texts are very welcome. Some twenty-three pages of Maasai textual material, in typical language, are provided. These deal with the distribution of the various sections of the tribe, their love of cattle and customs therewith, the young man and warriors, along with material taken from Hollis' classical work "*The Masai*" dealing with marriage and death customs. A few riddles are illustrated, and a new translation of the first chapter of John's Gospel is given.

Dr. Tucker has supplied an English translation to these texts and, in the case of two of them, fairly full grammatical annotations.

Maasai grammar shews considerable complication, and the notes are valuable in this connexion. For instance the tribal name is sing. *olMaasani*, plur. (*i*)*lMaasai*; the language is called *Maa*, and the "Maa-speaking nation" *olMaa*. A great number of place-names in the Kenya Highlands is of Maasai origin; in the majority of cases the names have been much mutilated; for instance: Kinangop is *Kinopop*, Elementeita is *Olmuteita*, Gilgil is *Kilgil*, Naivasha is *Enaiposha*.

Maasai uses a somewhat complicated vowel system with ten close vowels and diphthongs, and eleven open vowels and diphthongs. Italic letters are used in these texts as a convention to differentiate. A brief note on pronunciation is prefaced to the texts.

The editor states that the book is intended for both African and European readers. It is a valuable contribution on a language on which there is to-day a sad lack of literary material.

C. M. DOKE.

* * * *

Studies in the Book of Lamentations, by N. K.

Gottwald. (S.C.M. Press, London, pp. 122, 1954, 8/-).

This is a thought-provoking study of one of the less-used Books of the Bible. Its most valuable contribution consists in a new verse-form translation of the five poems comprising the chapters, in an appraisal of the acrostic form and literary type presented, and in a lengthy discussion of the "Theology of Doom" and the "Theology of Hope," which the author traces in it.

Regarding the acrostic form, the author characterises the book as revealing "an impressive example of spirit controlled by form." By using the alphabet, he states, "the author of the Book of Lamentations...wished to play upon the collective grief of the community in its every aspect, 'from *Aleph* to *Taw*'...He wanted to bring about a complete cleansing of the conscience through a total confession of sin."

Regarding the Theology of Hope, the author joins issue with the "ironclad law of prophecy which forbade the spokesman of Yahweh ever to hold forth promises or to offer consolation," as laid down by "modern" Biblical scholarship. In fact he repeatedly criticises various modernist dicta; as when he speaks of "data to which Biblical theology must do justice even when that data runs counter to the mood of the day." (p. 94). When he says (p. 96), "a faithful analysis...requires at this point that we forsake our philosophic and anthropocentric categories," he is pulling back the curtain from this pseudo-science. Elsewhere he writes (p. 101 note), "Our post-exilic theories need drastic revision"; and (on p. 107) that "Ball, in his anxiety to dismiss Jeremianic authorship, has failed to take into account the several ways of expressing prophetic hope in the future."

But, despite this, Gottwald himself remains among the modernists. Without explaining why, he joins the popular chorus in saying that Jeremiah did not write "Lamentations" (pp. 21 and 113). Of course "Daniel" was not written by Daniel, but in c. 165 B.C. (p. 34); Jonah was not an historic figure (p. 40 note); an early date for Job is not accepted (p. 42); Isaiah's brethren "Deutero" and "Trito" are accepted (p. 43); "Sodom" is a myth (p. 66). He forgets the reverent approach when portraying God's attitude to His people, for he speaks of His "vicious glee" in carrying out His plan of judgment.

Such a negative attitude to God's Word is immediately reflected in lack of certainty in his writing. For instance, on page 45 alone the following words and phrases occur: "suggests," "if the assumption is correct," "evaluation and interpretation...is (*sic*) very difficult," "conclusions which may not be amiss," "seem to belong," and "apparently presuppose."

There are some very fine things in this book; but the approach to Biblical studies is all wrong; and the reviewer regrets that he cannot recommend its use to young theological students.

C. M. DOKE.

* * * *

The Face of my Parish by Tom Allan (S. C. M. Press, London: 7/6).

In this book, which has had a wide circulation in Great Britain, a Glasgow minister deals with the Church's duty to the masses that lie outside the Church's influence, and the methods that can best be adopted to bring the Gospel to them, and to upbuild them in the Faith. The book is the fruit of the author's experience in a Glasgow suburban congregation, through which a parish church became a live centre of parochial evangelism. The methods adopted, and the measure of their success and failure, are fully set forth. The book has its lessons for all who care for the Church and its future, and especially for those who feel the burden of the Church's missionary task.